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Must Remain in
Transcription Room

M 2555

Thursday May 27, 1975

Barn

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M 2455
Thurs May 27, 1975
Group I BARN

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All need to be changed.
M 2555

MR NYLAND: Today is Holy Thursday. In some places it's called White Thursday. It is a day before Easter to consider certain things; particularly of this Earth. And, as it were, to wash them clean. In some churches in Holland we put up white cloth sheets; to indicate that. It is like a preparation for a new beginning from Easter. So, it's very appropriate that I want to talk about certain things tonight which have to do with the future of the group. It's a very serious matter. I've considered it already for several weeks; perhaps months - asking myself where are we? What are we doing? (why are we doing what we are doing) and what is wrong with doing it? You see the spirit of '68 is gone! That was a beautiful time that we started this Barn. Everybody worked, there was really interest; and there was no questions about volunteers! Of course conditions have changed a great deal. We have families; we have responsibilities; we have activities; we have a very hard time earning a living. And perhaps because of that we will have to make some changes. The accent of meetings; the accent of movements will remain. That, after all, is the most important aspect ~~of here~~ I feel; because it's when we discuss possibilities of work and the application, and reminders. By means of that, if you want to call it intellectual and partly emotional approach; and the other - the movements - the physical one; in which many of you can participate. As far as the other aspect - how to spend our weekend; we're all busy with different activities in order to earn a living; and to bring in some money also for the Barn. We go through a period of austerity and inflation. Things are very difficult - I would say, 10% of activities can pay a little bit - not very much! Not enough to maintain the activities or the expenditures we have. Less than half of the people are paying

their monthly dues. I do not blame you. I'm only saying it, so as to indicate, we're going to continue to do what we can within the limits we have. That applies, of course, to whatever we can spend; but it also applies to interest of different people regarding Work. You see, I was very much disappointed at 5:30 meeting. I've already been, many times, disappointed. I asked for volunteers - just a few (for the last were (last?)) sitting - no answer. Only one explains - an excuse why - quite right! None of the others - it was for some physical work that had to be done. We've had, as I say, these things before. And perhaps it's an indication. ~~(But?) I~~ will want to know why it happens at the same time. I may be quite wrong. It is still something that I have to consider - and continue to consider, what is my attitude? And what am I trying to do? I I would almost say I don't gain very much by it - as far as my own grandeur is concerned. I've explained before - I have no interest in that any longer. At last, I may have had it a little bit sometimes in the past, but at the present time - it's not my glory. It's not a question, even, of making money. I have no desire to force people. I can explain what I feel is necessary. And to hold up an ideal, towards which people can strive, who are serious, and want to do it - we disagree sometimes about the different things that we have done. And many times we make changes in order to--to break the monotony, or to create new interest. Which ever way that goes we can be flexible enough in adapting ourselves to changing conditions. And I'll be the first one to admit that conditions have changed - and that therefore not the same rules, as it were, or the same suggestions apply any longer to the conditions in which we live now. So we make a change: We

will not have any more 5:30 meetings on Thursday. Why? For the very simple reason - I don't want to come and ask people to come and work - that's all. From now on - Saturday and Sunday you can do as you like! I've no further interest in that - except for perhaps a few. I don't know, even, how many? Who would like to volunteer for work - and offer their time and energy for any one of those two days. I will ask Robert, and a few of the others who have taken the responsibility in the past, to be ready for such applications. You can talk about that, let's say, on a--on a Thursday to tell, so that maybe we can make some arrangements for certain things we want to do - and perhaps, ought to be done. If we have no people - we don't do them - it's always that way; it always has been that way. Whenever we were engaged in certain activities and didn't seem to work out - you know - we stopped them. If there have been people who were here before; and wanted to leave - I've never kept them! I've not even asked them to return. I've always left people completely free. And it's quite right to do it that way. Whatever my attitude is, and my conscience depends entirely on myself. And I have a great deal of responsibilities regarding my own family - but I've never quarrelled about that with myself. I take that, because I feel it is necessary - and so I've taken also these ideas about furthering the existence of the ideas of Gurdjieff - Gurdjieff in as good a form as we can understand it. And adhering very closely to that what is written in All and Everything. You can say, that is my aim! Of course I have meetings; I like to explain - it is a very good occupation of my energy. But I don't need it! I love to tell people what I think if they want

*which I've taken on myself, sick as I am, half blind; many responsibilities

to know it. If they don't want to know it - there's no quarrel! I don't ask them. I don't beg any of you to come on Saturday and Sunday to Work here. If you wish to come you're welcome. We will find work to do. If there is not money enough - it will depend entirely on physical work - because we cannot afford buying materials. It might happen - I do not know! We're living at the present time up--we're living up more than we take in. And it can only go for a certain length of time until I say - we stop! And then, from there on, we'll just do what we can with whatever we have. If you don't want to main--help maintain it - it stops: In the past three months I've thought many times about leaving this. That I really don't want to continue under certain conditions - when I have to beg you. It's not my nature to beg you. My whole life has been dependent on myself; and in making out of conditions whatever I thought I could make of them. I've never wished to be dependent on anyone, and I haven't! It's already difficult enough that I have to ask people to drive me in a car. I prefer to do it all myself. And I very seldom will want to have any help when I can do it. And my judgment in driving a car; or to ask people to help me - with this and that is always based on a statement I make to myself - I never will ask anything of anyone unless--or when I myself could not do it myself. So it has excluded any form of laziness - because I'm not lazy! And simply that we want to continue with this ~~is~~ my love for Gurdjieff has instilled in me such a firm belief in the possibility of an objective form of spiritual life, that I cannot help con--to continue with that. Partly, let's say, on his wish. To whatever extent I ex-

That is only a little part of it. Gurdjieff.

plain that to myself - and I take on the rsponsibility for that. But you must understand that this desire of helping esoteric knowledge to continue to exist - which it will - without me. But to try to use it; and wanting to explain it in the form I think Gurdjieff meant it - that perhaps is a very small task compared to the totallity of esoteric knowledge existing everywhere and always; and which would be available to anyone who actually wants to search for it. So, in that way, I don't think I'm useful enough. It is--I can be missed. And there is no reason for me to think differently. It's not that I don't care for what I'm doing. And I don't want to say that I don't appreciate when others care for me; in some way or other. But I have to look at the circumstances the way they actually are. It does not matter that people who were here before - have left! And I hope that they have found something more of their liking. And perhaps I hope even, more for their own usefullness. That's not my affair. As long as there are people who do come here and want to talk about Gurdjieff; and who want to learn and interpret to understand All and Everything; if questions are asked for that reason - I will, of course, continue to answer them. We have arranged for the Tuesday, Wednesday and Thursday. I'm now making a clean sweep of all of that. It's quite possible I will stop Saturday. Perhaps I won't come on Sunday for lunch. Because, you see, there has to be first a desire on the part of the members of the group, whenever that wish exists - then it is possible to answer to it. But I'm not desirous at all to prod you into activity. That is your affair. You have to meet that particular question of yours. I can instigate it to some extent, you might say, by expressing once in a while, a

desire for you - for all of you, to have an idea in your life. And to understand a little bit more about the meaning; and such an aim. And that perhaps, because of that, you become a little bit more spirited - and perhaps, even spiritual. In that sense actually wishing to develop and to evolve and to become a real - a real human being: As a man ought to become on this Earth. Because, I still say, that is his responsibility. But, the question is where does your wish come from? And if there is not, that kind of a wish - I don't exist for you! I have to use my time; at the same time I will take over whatever I think that is in the way of this general wish perhaps, on a Sunday; most particularly on this Sunday, when we leave this Saturday already free for your family affairs. But then, I can ask for those who actually, then come, and want to volunteer for work on a Sunday. That ~~they~~ I can actually ask themselves thank God you don't have any other work to do in connection with the Barn. Because that might take you away from this kind of work, which is physical work I believe is proper, and desirable, and wherein working together as a group, and here and there doing certain projects, it is extremely valuablefor people to have good leaders. And actually examples of how one could work physically together. And to learn to know each other. And of course I can continue to explain to you why I think that activities of that kind are of extreme value for your own development. And this ex-- this ac-- this includes both men and women. We have many times trouble with volunteers as you know it. You know well enough that many times people just don't want to come. And they find an excuse of some kind or another; and I

never have questioned it. Because if there is not enough interest of that kind - why should I try to tell you - you should have it! Your interest, I think, ought to come from your own inner life. And when there is not much there; and no particular desire even to wish to develop it - what kind of example will ever help you to wake you up within yourself? That is your private life! And that is your relationship with your God. And I would almost say, thank God, I don't know any one of your Gods. I have--I have a hell of a time trying to understand my own. And so I will make it much easier for you - you can report for the following weekend each week to, as I say, a few people - of course I take Robert, David, Peter, some of the moderators; those who, in preparation for a weekend, are willing to undertake the task of guiding a few others who do come; and become responsible for certain things that have to be done - provided there are enough volunteers. I say again, "I am not begging you!" Either you wish to come on your own and become, in that sense, volunteers; and you feel that it is necessary that you wish to do it - then you can come! But if you don't want to do that - you can stay away. I will not ask any questions. I'm turning over many of these things now to those who are, and can be in charge because they have been in contact with Work for quite some time. And it's quite necessary for them to have a responsibility of that kind without me doing anything about it. It will free me a little and I've much work to do! And I will do that in preference; perhaps even, because it is still something that I am able to do; and I would like to do it very much, particularly Firefly - things of this kind. Or a little bit of management of money; or contact with the Village of Warwick;

whatever is necessary to clear up; some misunderstanding. But otherwise don't count on me too much; when you don't Work. Don't ask me to see you when you don't wish to Work. That is a very definite requisite. I beg you - don't ask me! Because, out of the goodness of my heart, I would see you. I've said it before, I have to limit my time to that - I'm not a psychologist! I'm not just a marriage broker; I'm not someone who earns, even money, of so much per hour. Giving advice to the lovelorn. I love all of you! But for that reason, I ask you, to Work first! And exhaust what you know about Work; and to see if perhaps, Work can help you. ~~Another,~~ and then if you need me, as definitely in an emergency, I will be there to try to help you. But certainly, don't come and weep too much on my shoulder - I have too many things to do - which have to be done. I have too many contacts, also, with a few other groups; which need that kind of attention. And you must know that! A great deal of my time is spent in talking to the West Coast; to try to help them to stand on their own feet. And whatever there is of correspondence; I'll be very happy to continue with all correspondence; because at least I will know what I am writing about; and I also will be able to judge if it's worthwhile to correspond or not; using exactly the same kind of criterion for those people, perhaps, who out of curiosity will write a little note. And it is not even worthwhile to--to read it! But of all that we will straighten out. The main thing is now - there is no 5:30 meeting on Thursday. You can go home; you can eat; you can attend to whatever there is for family life. So far there are definitely Tuesday, ~~and~~ Wednesday and Thursday. I do not know

what to do about Saturday as yet. There are other relationships that I have to consider. On Saturday, of course you know, I have family relation I must attend to. Those things, can sometimes, not be understood, unless you have similiar experiences; the kind I have; with responsibility which ties me to my wife for almost fifty-five years now of marriage, and relationships still with my children. Those are responsibilities I have. At the same time, that what I wish to do for the benefit of the maintainance of Work as indicated by Gurdjieff, that I believe in; I believe in it, because it can be of help. And it can create in this group a certain level and I end it the other day, I think it was at lunch on Sunday, I said, "Wouldn't it be wonderful to have a real group of understanding." Well, you see, you won't make understanding when you're not willing to give up, sometimes, certain things of your own selfishness. And when it is a question of volunteership of that what you should be open to and say "yes"; or "Of course I will Work, never mind the other things, they are not so important." I can write a letter to my grandmother some other time..Or whatever there is that you may have planned for yourself. I've seen this gradually over the years, I know, that some people of course, lost interest because Work was too hard for them. They just couldn't stomach it! Or they became interested in something else, and I said--as I said before, I hope it helps them, but, that's not my question. For me it is a question when you do come - come! But come 100%. Don't live somewhere else, don't just come, a little bit, in the morning, and in the afternoon go home and sleep. Or whatever you do! Do as much as you can -

we have now free evenings more or less. Not everybody has to come to Tuesday, Wednesday and Thursday. You can select! I think, some perhaps would like out of curiosity, maybe, to attend to all three meetings. Because there is a certain sequence in them. And if, for the sake of Work, you consider that important, of course, you're welcome to attend. But you don't have to. If you want to do some other work on Monday, Tuesday, Wednesday, Thursday, Friday or perhaps even Saturday, if that happens to be a free day, you can do enough. You can do enough thinking about your activities; you can also, with the summer coming on, do perhaps enough to your own house to make a little freedom to come on a Sunday. Not to mention the Saturday, that's already free! I don't think you have to overwork yourself, in the sense of objectivity. I only ask you if you want to come and really want to pay attention to what Gurdjieff has written. That then, that kind of application in your daily life is all up to you, because no one will ask you an accounting, I doubt very much if St. Peter or God will ask you when you arrive in heaven, "How much have you studied Gurdjieff?" (chuckles) I think it is a silly question - isn't it? They might ask you, " Are you interested in spiritual life?" Because that is what we are busy with here. When you are in heaven, there is very little interest in this Earth. We happen to be here, that's our fate! And the sooner we can get away from here; and having paid our debts to Mother Nature, I think, the better it is. Because maybe then, the real aim of living might become disclosed. I think we are very much close to it now. It is not open to us because the conditions as they are; we probably can find out; but our laziness,

our own wish to do certain things ourselves and not to be disturbed; our questions which we ask once in a while; every once in a while, perhaps in good faith - we hear an answer but we don't want to do it because it doesn't seem to fit, as yet. And we're marvelous masters of associative thoughts; and finding ways and means for rationalizing. And because of that, we stay a little sleepy, and every once in a while doze off again into a deeper sleep. And only, perhaps, when you're poked in your ribs, you will open your eyelids a little bit; and if you are sufficiently conscious, you might say, "leave me alone because I'm Working on myself." I don't know what excuses you will make. But again I say, "it's neither here nor there." Because my attitude simply is, where is All and Everything? Make it your own! If you can. All I can say then, "you will profit by it." And the reason why I dare to say it is because I know that that can take place. This is like an introduction, you see, it is a Holy Thursday; it is a day in which we have to consider, what is really what! And dot the I's and cross the T's. You must know my attitude - because I think I owe it to you all to be honest about it. I don't want to have any wrong impression created in the minds and in the hearts of you. I want you to understand quite well the basis on which I think this group can continue to exist. And I'm fully convinced that you have to learn how to do away with your own selfishness and vanity. So you see there is really no further question to be asked about that. We will now continue; continue with the triad - Tuesday and Wednesday and Thursday. Three meetings which belong together. But Tuesday is exoteric knowledge; the Wednesday is mesoteric; the Thursday is esoteric. In a certain way - it is like a stepping up. First the acquaintainceship with what is meant by

what is meant by the principles of Work. And the definitions to be described clearly; of what is involved in this Work. With, of course, an admonition - that Work is necessary! And perhaps a description under which conditions Work can be most conducively carried out. Then of course I think on the Wednesday you should talk about the Tuesday. 'Cause there are the definitions; and if you happen to know about what was being said; particularly by those happen to moderate and particularly if there was a difference of opinion between moderators which you cannot so easily express in the meeting itself. Because in a meeting you talk about that what you know. You don't talk about the difficulties you have, that for a moderator, I mean, as far as moderators concerned - he is the leader of a group; like a moderator is in any group - certainly on Tuesday. A moderator has a task - he has to talk about Work; in principle. And definitions which are clear and convincingly. Because such definitions have to come from experience of an application in his life. And when I say convincingly - it is not just a little bit of an intellectual description. It is something that has gone through fire, as it were, within a man; and then comes out and tells you - this is the kind of tool you can use. Because I know what it means with that tool to make an attempt to work. You see this convincing can already be applied when you talk about principles of Work - because that means you must have belief when such principles are explained; and understood that when they are applied they will lead to certain definite results. And on a Tuesday it has to include what are results to be obtained by this 'I' and the creation of concepts like objectivity and im-

partiality. So that even when you have the language which may be the same between the pairs--the pair of the persons who sit there - it is just the beginning of something to encourage those then ultimately will understand principles that then they will, of course, want to put them to practice. And then maybe even, they can be promoted to the Wednesday group. Because in the Wednesday group you fight it out. You see, you make attempts to explain to someone else why you disagree. Last night of course, you didn't do that because you didn't understand the meaning of that Wednesday - really! In it's new form, because this is the first time that the Wednesday was preceeded by a Tuesday of a different kind of character. We have moved it, as you know, out of New York and brought it here under the influence of the Barn. So, next week, I think you can remember that. Do the fighting on Wednesday, have a heated arguments about what you think Work should be - and what it is in your life and the results, of course, you do obtain. And the kind of results that you're after. And trying to maybe convince someone. Because when you speak - you speak with seriousness, with an intention to convince. As if when Ashiata Shiemash is teaching and he wants to talk about his Work; and the Work of the thirty trustees around him; that then, when they want to convert others, there is a very special requirement, of how, they should talk. Not just intellectually explaining - even if that can be based on experience. But as a result of such experience - a very definite something that such people do get in--as a result of an, let's call it a foundation within themselves; that kind of solidity from where then they can speak, I say, with conviction, What is conviction? It is truthfullness. It is that about which for oneself there is

absolutely no further question. Because the results that one obtains as far as Work is concerned, when applied, are a new--again, new facts - but this time - truthful facts! And they, such facts happen to be about oneself. And that the knowledge of that what is then, real self-knowledge, where one talks about it, must become convincing. Cause no one can put any wedge in that! Not even God himself, can take away the results of your objective search. I say, when it is convincing like that then, of course, you have a level. And also there is no further question asked then only in connection with that. I think Tuesday can learn because they have to be much more in confrontation with eahh other; gradually expecting and hoping for a universal language of esoteric knowledge in the dialect of Gurdjieff. That's the aim! And I hope you can straighten that out on Wednesday in mutual fun. Not trying to hit each other; not trying to shine or be conceited as if you know. Just put two and two together and compare them; like results of a research problem. Where the facts actually are going to count. And when finally that what has to determine the real truth of any kind of a fact is the acceptance, by everyone, who has been associated with the application of Work; and where facts then can be compared with eahh other. That is what Belcultassi did. And that again and again is described in <u>All and Everything</u> in many different, let's call them, quotations; that you can use, and which can become of value for anyone in this Wednesday group to settle certain affairs. Don't lose track of the necessity, also on Wednesday, to start talk about Work, the way you see it, including that what you expect Work to do for you. And

what tools you are using to reah results of self knowledge. Don't forget that, I say, because it establishes the level of the meeting . You can read a quotation from Gurdjieff; and perhaps, even, talk about that a little bit, what the meaning is when you have read it. But you must make the level, so that every person in the audience understand what they are coming for. And that then, that level starts up, sufficiently high enough, so that what ever there is further discussion is, again and again referred to, to what you have talked about in the very beginning. That kind of reference, is necesary, to settle ordinary questions which have nothing to do with Work. And only on that basis can you tell such people, "don't talk nonsense!" But if you want to give that as a level of--of a meeting itself. You, yourself, have to represent it. And of course, you cannot fall into all kinds of disputations or considerations, of an environment or search for that what we call just ordinary unconscious prattle. I don't think we run that risk, so much, any more. Thank God - we don't! Because gradually there will be people who will understand Work a little bit better. And there is, in that sense, a great change taking place in the group as a whole. It is still, ~~I think,~~ too few, as yet, to affect the many. And it is still, I think, those few can be increased if they are willing to devote their time to that; and for that purpose, if I am among such people there is a possiblilty of such 'I's' joining hands. And if they, such 'I's' then create a circle, the more-- the larger the circle can be; the more they can encompass of all the different discussions which will take place in a group of that kind. And so on Thursday - esoteric. Just talking about that what

has taken place on Tuesday and Wednesday. And where, perhaps, a little additional knowledge could have been helpful. And I've always tried to do that, if possible, to set certainthings a little straighter. As faras I am concerned, or what ever my knowledge allows me to say. Not any more then just reminding you of the sanctity of such ideas of Gurdjieff. Of that what he really meant to give with his Work, with his life; with his book. That he really, constantly, would remind people of the necessity of how to be. And describing a variety of different personages in All and Everything, trying to cover, in that one book, really - all and everything, the different aspects of ordinary life; the different directions in which the thoughts and the feelings of a variety of different people have gone. Without making any particular references to anyone who has lived before that we know about. But preferring to talk about people we really don't have any idea even that they existed. Even Ashiata Shiemash never existed. I said before that Gurdjieff, in the beginning of writing, used Jesus Christ in that particular role; and afterwards he changed it. If Belcultassi ever existed, that I don't know! And neither do I know anything about Lentrohamsanin or Makary Kronbernkzion or even Abdil. But it doesn't matter very much. Cause Gurdjieff is not basing his particular knowledge on someone else who's lived before. As if it enhances the value of what Gurdjieff is saying by being able to say, that so and so also has said it, and therefore, it must be the truth. It surely is not the truth that that's what is printed is truthful. Ya.

END SIDE 1

MR NYLAND: And maybe this is a good thing that we are now on the second side. So that now we can use this evening and further discussion in any way you like. If you feel, or you have questions that did come up that were not entirely settled; or perhaps if I forget what I've heard and don't make reference to it - you can remind me. It would be preferable if you just could ask the questions - like you asked last night, or like you asked, even on Tuesday. Because that would give much more coherence between you and myself, Many times I feel that you're so afraid of asking questions because I might sail into you. I really don't want to do that. If anything I want to encourage you, in asking any question you like. Because if it is a little bit too superficial - I will tell you so. Don't become sick about questionings. Whenever you are interested in Work - keep your feet on the ground. Don't go over into all kind of hallucinations intellectually expressed. Don't continue with your questioning; as if every time when you've made an attempt that you start to question is it alright or not. You know it reminds me very much of planting a seed and it starts to come up - it will become a flower if you only would leave it alone. But if everytime you look at it and you say, "oh how marvelous it's growing"; you take it out of the soil in order to study the roots; you won't have much of a flower. That is what I mean. Don't question - just Work! By the results ye shall know yourself. That's the whole point. If you Work - you will find out! You will also find out if you don't have results; or that you don't have the right kind of knowledge; or that your knowledge is too much tinted by an ordinary alertness. Because you know, you're looking for certain facts which are undisputable about which there is no

further question. And as long as (there?) still become questionable; even that you question your own attempts- you don't even apply the first rule - impartiality: Become impartial to your own attempts - but make them so that you actually want to give all you have in the form of your wish. And you do the best you can; and the results are in accordance with the level of your own capacity. If you want to define your capacity.. it's quite alright; but you are not Working at such a time; and you use perfectly good energy for a purpose where it is not worthwhile enough. That's another question - how to use energy? Of course it's obvious that you can only use energy of the kind we talk about, for the reason of wishing to make something of the same kind of principle. I think it is so absolutely necessary to understand that you don't try to apply that what you call a conscious effort in a surrounding where there is absolutely no necessity of having anything conscious existing. Even in ordinary life we know that; because many times forming habits, as sometimes physically, sometimes even intellectually simply means that I don't want to spend as much energy as sometimes was necessary in the beginning. And the sooner I can let things go on their own, as it were, without--with the ~~last~~ least amount of energy being used - I become entitled to doing that because then I have other energy left for other purposes. It's already an ordinary unconscious rule. So of course it's obvious - if there's something that has to be done on this Earth, I do it with the tools which I can use on this Earth; provided I can reach a certain aim that I've set for myself; for this Earth only. But when it's an aim which is not connected with this Earth; and is as I say

many times climbing up a vertical pole; of course I have to use different kind of energy for that purpose. Cause ordinary energy won't leave this Earth at all. I have to use energy with wings! That is what I mean sometimes in saying, you have to have energies of higher rates of vibration. That means they are much more ethereal. That is that energy is not really of this Earth but is ready to take offat any time. And that is why, sometimes, these kind of things that I want to do in ordinary life - do them! And at such a time - don't Work! Now I'm not saying, what was mentioned, that when you are too tired you must Work. Many times, a person makes statements he really doesn't mean. He uses them, and they're too superficial. So immediately, you say, " I cannot Work"; and I say, "Yes you can"- it's enough. Because I know you can Work! But it does not mean that when you have exhausted all your possibilities of trying to Work in certain circumstances which engage you so completely in great states, let's say, of anxiety; great states of negativity; great states of suffering, that is not the time to Work! I don't care what you call it, because your attention has to go in the direction of solving your ordinary unconscious problem. And there is honestly, not enough energy not even to make it a flash of seeing. Maybe sometimes you do see yourself in a state of getting angry and flying off the handle. Maybe it's still a question if that would be an actual objective fact. Cause as soon as one notices these high states of emotions, one is already critical about it in classifying it; or saying it, it is a state of anger and I knew it. When you think about it afterwards - you know it must have been unconscious. But as every once

in a while someone say,"I'm too tired, I'm too lazy, I'm too that" andthat one say, "oh get out". Work! And, of course, you can.Or those are other cases. In general - common sense: What will you do at a certain time if the desire for work - Work! If you can - do it. If you cannot - stop! It's as simple as that. Don't force yourself. It has to be based on your wish. When the wish is constatly based on your motivation. An understanding of that what you are - really! As close as you can come to the truth. It is not always truthful - but at least it is a condition in which you feel you're not becoming. That is - you're not behaving, as would become, a man. And that I think for the time being is more than enough of a measuring stick. Because, at times, we know we do dislike ourselves heartily. And then afterwards, remembering that, it might give you an impetus to try to do better. And all kinds of considerations like that - we talk about it, many times. Don't misunderstand sometimes, the context, in which I say things. And don't misunderstand also certain answers, given to one person, which answers do not apply to another. And don't misunderstand paradoxes which happen to exist in this esoteric knowledge. Because when one grows in esotericism there are certain things which become open to one which were not open before and as a result of such openness of further understanding, you will have a deeper kind of an insight. And the insight of oneself is not only the continuation of going within; it is constantly subject to a change the further you go within. And you come to the conclusions which sometimes are quite opposite to the conclusions you had when you started. One particular reason, for instance, is

the acquisition of knowledge of yourself which you did not have before; and when you Work, gradually, you have--you get that kind of a knowledge. Now it 'tis true, that you didn't know it before, afterwards you must say, "yes I know it." And so when you compare it, "I did not know, at that time - and I do know now!" Of course, both are true. But they might even sound paradoxical. Also, those questions of inner life - outer life - where does one go over into the other. There's no paradox about it. At the same time, a certain point on the line, going inside, maybe either, outer or inner. Dependent on from which standpoint you look at it. Question of male and female - where is the change? Of course there are homo's and there are lesbians - where do they go? How much masculinity is in a man? How much femininity? Percentage-wise. How can one even determine it? If it is between two points, and there is the line, any point of the line can either become masculine or feminine. It's all dependent where it came from. Whatever is feminine on one side, on the left, let's say, and what is masculine on the right. And in between you have all kinds of mixtures, And therefore each point looked at from masculinity standpoint can be said it is forty or fifty or sixty per cent masculine. At the same time it is also feminine. And if you emphasize the one thing that you want to see, then of course you'll say, yeah, it is masculine or, it is feminine. Only ~~at~~ in 100 per cent can you have the truth about one thing! But all along the line of development in esoteric knowledge and an understanding; and particularly in the application of such ideas you will find constantly contradictions. And you simply have to say, that that is in the nature of a development - when you leave

this Earth; and you are not subject, any further, to rationalization. The reason for rationalization is to equalize many things so that there are no further conflicts. But a person who really wishes to grow up can continue in the direction he is growing and taking in that what is contrary to himself, gradually finding out that exactly in these kinds of contrasts he will find that what he is. He cannot say he is that, and he talks about 'I' and 'I' and 'I'. And, of course, we explain that in unconscious terms in saying that there are so many facets of a person - parts of it. But you see, there are no parts of a life! A life is expressed in a whole form and then, of course, it becomes partial. But the real reason is that I don't know difference between night and day and so I invent, of course, dawn and twilight. And I don't want to decide what is now dark and what is light still. Not even(in?) the seasons because the sun changes its position. And of eighteen hours daylight in summer, and eighteen hours of darkness in winter, these are the constant changes that do take place on this Earth. And I think it's quite right to contrast them. But as long as you adhere to that what is good and what is evil; or what is animal and what is plant, and you try to make a distinction between the two - you can't do it! And you create another realm in between the two and you have exactly the same difficulty of where goes zoology over into that - that little realm in between - different names are given for the protozoan in any event, where you go from one over into the other. And then when they are there going over into Botony, you may as well say, I don't know the difference between them because it 'tis gradual. But if you are in zoology you are

you are different from botony, that you know. Whenever one starts on the circumference and wants to become essential - where does essence start? You don't know! Or by comparison with that what-- where you came from. If we search for Truth, all difficulties of that kind will, of course, disappear. And that is why that when there are contrasting statements they still have to be dissolved in some way or other in coming to the truth itself. But when the truth then is finally is reached from that standpoint you will understand the contrasting statements - paradoxes! Many times we do live on that. Because we live in light and darkness, and life itself continues in a man regardless of light and regardless of the darkness in which he lives. Now we're almost halfway on the second side of the cassette; and I have to make good on what I started out with - who has questions?

Judith: Mr Nyland

MR NYLAND: Yeah

Judith: Judith.

MR NYLAND: Yep

Judith: On Saturday you said something that I heard as, opening every door in your house to 'I'. And I think I misunderstood that. But, I would like to hear what it actually means.

MR NYLAND: Oh, that was the little story where 'I' was looking for a place where it could live.

Judith: Yes

MR NYLAND: That actually happens to be my 'I' when I'm interested in making room for that 'I'. And then when the 'I' has been created in the story; it goes around to my house and finding out

if--if there is time now, or is the opportunity is there that it could stay with me. You know?

Judith: Yes

MR NYLAND: In that case of course, I take this 'I' around; I want to show him as much as I can, and what I am willing to give to this 'I' as information. But then you see, I assume that he is very much like I am. And when I finally come to the little room that I have assigned to him, I say, "here's where you can sleep." You see from that moment on the story takes on a different direction. Because then, the emphasis is on 'I'. And then this 'I', being a part of me, in my house, is now entitled to roam around - dark and night--dark and during the day, because it does not know any sleep. In that sense, it starts to learn what my house is like - in the darkness and in the lightness. In whatever there is conscious, or whatever there is unconscious; in whatever there is positive, and what is negative. When 'I' learns to see, and beomes acquainted with the totality of myself 100%. And I cannot, then, object to it anymore, because I have given him the right to do that. Does that help a little?.....Maybe not!

Judith: I'm not sure because I--I--my confusion lay in a--a reacting situation in which--and this has been very much in the foreground recently. Seeing certain very clear, very definite paterns of reaction which eat me up; uh and which I a--in--and of course I'm very critical of them in myself. There are (bunches?) are critical of others and then I become critical of me because of that

MR NYLAND: No, no wait a minute. I didn't say that 'I' becomes critical

Judith: No, not--not (?) me - Judith gets critical.

MR NYLAND: Ah, yes - you! (group laughter)

Judith: Okay. And--and one--one time it was ah very--like--overwhelming. And along side of it; I remembered you saying that - about, open the door; and I tur--I just wanted--maybe it's not even possible; but I wished so much that an 'I', in seeing that, I would be freed in some way, of that. If I could

MR NYLAND: I think, Judith, - you will! If you allow an 'I' to really see everything. That is, the 'I' becoming aware, in the true sense of the word, of actually studying, or getting information about you; or the acquisition of a knowledge of you which, of course, it is quite willing to give to you ay time you want to hear it. But this particular knowledge then, includes all forms of behavior - all ways of feeling; all ways of thinking. And uncovering more and more that what you ~~are~~ in an unconsious state do not know. And also, I think the 'I' will see the potentialities of a person, gradually seeing much more thanyou, yourself, could even, become aware of. I would say simply, the 'I' becomes such a part of a person that there is no difficulty about taking over your life. And then instead of you, as you are, that an 'I' is going to conduct you. I said as much, I think, because ultimately an 'I' becomes part of a personality; so that then, as a result , a personality changes into an individuality. All--all the time, on account of an 'I' existing, on the spot where I am living, and the different accents of gravity, wherever they might be in my unconscious life. Whenever an 'I' is present to that - simply the prescence will change the conditions in which I happen to operate. For instance, it would be extremely interested in seeing that I don't waste any energy. It will actually put certain things in front of my mouth-

telling me, don't talk that much. It will put--put it's hand on my shoulder; or give me a little slap on the shoulder - on my back. I say now look out - don't do that! This is a difficult dangerous situation. You will lose yourself - unonsciously! But if you remember yourself - maybe you will be able to go through it. I think, all kinds of help can come from such an 'I' - when you allow it, really as I say, to roam all over the place. And is wanted anytime you happen to see it. You see, what is needed for a person is to be so open that whenever an 'I' comes, or presents itself, or makes itself known, that each time you say, thank you. Yah?

Judith: Yes

MR NYLAND: We can leave it, Judith

Judith: Its--its helps me to not to want to hide those things anymore

MR NYLAND: Keep on thinking about it Judith. You will find your own words for explaining, I think, the same principle.

Judith: Thank you

Neil: Mr Nyland

MR NYLAND: Yah...Who is it?

Neil: Neil

MR NYLAND: Yes, Neil

Neil: Last night I spoke about trying to pursue what I understood ofwhat you said on Sunday about finding facts about myself. Which I understood and to be ordinary, yet more objective facts about how I am...

MR NYLAND: Yah - this has to do with the how?

Neil: How - (?) or what

MR NYLAND: Yah. You say it starts to become objective even to the

form. That is, it is longer than a moment; it is the extension of a moment in time. That will start to include - how! After I leave, the that, and the what, alone. The how is, how does life express itself in me. In the different forms of behavior of any one of the three centers. When an 'I' can continue to see that, it really can become my friend. It is not as yet, my friend, when it only allows an 'I' to be there for a flash of a moment. That's what you meant (when) the pursuit of that kind of knowledge. The how you are!

Neil: I believe so

MR NYLAND: Yah. And you see, that gives rise to a variety of different directions of different forms of behavior. When you see how necesary it is of this 'I' is much more full grown than just as a result of imagination or a little thought or two or three cells. It has to become quite an entity; quite reliable. And many times it has to be there so that you can put trust in it. Many times, whenever there is an influence of an 'I' in an awareness giving you knowledge of yourself, you start, unconsciously, to verify it. Is it really so - or ~~on't~~ isn't it. And each time that you question it - your 'I' is not going to come to the foreground and convince you; at such a time of unconsciousness, your 'I' takes a back seat. An 'I' really says, let him work it out himself, in his unconscious thoughts. WHENEVER I need, and he needs any--he--he talks to you - you see that way. Whenever he needs any light on the subject he will create me again. All right, Neil?

Neil: Let me see if I understand

MR NYLAND: Yeah

Neil Seeing an 'I' as something which will help me to see how I am; yet 'I', not being full grown enough becomes a motivation in

itself for me, as unconscious, to wish to become conscious.

MR NYLAND: Yeah. To wish to create an 'I' until that is sufficiently grown up. When an 'I' is sufficiently grown up; and is willing then to come down and participate - you don't have to create it any more. All you have to do is make it feel at home. That means what I said to Judith. That each time than an 'I' tells me something, which is a result, of course, of an awareness on the part of an 'I', as it were, looking at me; each time it will tell me - I accept it as the truth. You see that?....There's something taking place, in a person, which fundamentally one is conscious of, that it never will change. It's the extension of the being level of a man, when he knows that when he is once on that level; he will not go down or up - unless there is a very definite change that he wishes to make. It is the total acceptance of the unconscious and semiconscious condition, of a man, when he wishes to accept himself as he is. In that situation, the 'I' is on the same line of reasoning with an unconscious man who accepts him. Then, when that is (possible?) By an exchange; the'I'will take over at the timethe unconscious state cannot go further. How does one say it really, you know of a man, unconsiously, is a form of his own art! - And as a result of procreation. And at the time when that cannot continue to live any further, it will have to become an art of a different kind. So that then, that what he was as a result of procreation, becomes a description of his nature. And when nature has to stay, whatever it is; at whatever point - it cannot develop further! The art, creation of an 'I', will continue! Or 'I', as a creation of art, will continue. Is that clear, or...'

Neil: That may be clearer - but I'm not!

MR NYLAND: Okay. We will talk again. All right?

Neil: Yeah

MR NYLAND: Yeah

Betty: Mr Nyland

MR NYLAND: Now Betty - yeah

Betty: What you've been saying has brought something up in me and I just don't know if I'm totally confused about whatever direction I've taken. But you talked about this 'I' that--that tells you when something's going to happen. You just mentioned something about - you hit a certain level and you know you can't go up or down--I can't repeat it. It was clear, what you said, to me. But I can't repeat it clearly

MR NYLAND: I think at that time is helped when an 'I' can tell you - don't think any more.

Betty: What I want to know is (group laughter) No, I understand that but I want

MR NYLAND: I know. That's exactly what you're now doing (Chuckles) We're at the point, in which you must leave well enough alone. Because, that what is well enough, is the extent of your capacity. No further thoughts or feelings will help it. Because they are of a lower level. They cannot even touch the level where this 'I' happens to say that. So the 'I' simply says, "Don't step in the mud."

Betty: I--I understand that. The question is

MR NYLAND: This is still a question?

Betty: Yes. Cause I'm not asking the question yet. I haven't gotten to it.(group laughter) I can't

MR NYLAND: (Chuckles) I'm almost afraid of the question

Betty: How do you know that that voice that's speaking to you is 'I'? Or not just a form

MR NYLAND: Oh, I would assume it - I would assume it! I have no reason to assume that it isn't. I may as well try to believe that it is. I will find out!

Betty: Is that what participation is?

MR NYLAND: No! Oh heaven's, no! Participation is a definite knowledge of oneself - knowing that thereis, something, that isquite definitely objective. Not even a faculty anymore - but which really is an entity which is part of me - whenever I call it. That is the prescence of God sometimes as a result of prayer - then there is no further question of - is God there, or not? There is something that takes place in me -that I know definitely that there is something like that - even if I intuitively would call it God - I cannot deny the existence of it! An 'I' will stay in my--in my mind and in my heart. But it's not going to move until that what is now wishing to participate is going to move within me and my body - and tells my body, to start with - how it should behave!

Betty: Now, at first I thought I understood; and I'm confused again

MR NYLAND: I'm sorry I said it. (group laughter) Betty, keep on thinking a littlebit - but not too much. And then when you really want to find out you start with Working in very simple conditions and not allowing the thoughts, further, to influence you. Don't be confused about the things that are higher mathematics when there is still A+B a square; and so forth. There are simple equations you have to make. That will help you to get more insight in mathe-

matics as it is - after a little while you could do calculus. and after that factor analysis. Ha, Bob.

Betty: Yes

MR NYLAND: And after that, vector analysis. (Ha Baa?) I always-- I always think that thought is really such an enemy when you know just a little thing. And it becomes a friend-when you know much more! As experience. Therefore, much of the questioning and talking about all kinds of things that, how does one call them? - environment inside - you know, in search of all kinds of unconscious forms behavior and description of it. I think it will not lead to anything at all. Sometimes I say, it has to be application and theory. And again - application; again - theory. But when you develop too long on either one - you get stuck! Since it is analysis, can I add some more words to it? (chuckles)

Betty: I can fill my mind some more.

MR NYLAND: No, (Betty?) Yah who was that?

Someone: You answered an question

MR NYLAND: Oh, was it the same question?

Someone: No, no, it wasn't the same

MR NYLAND: You can answer, now, your own question?

Someone: Yeah

MR NYLAND: All right (good boy?) (good bye)

Jacque: Mr Nyland

MR NYLAND: Yeah

Jacque: Jacque

MR NYLAND: Jacque

Jacque: Yes

MR NYLAND: Yep

Jacques: You had--you said tonight and--and you have said sometime in the past that the little 'I' can be there when you need it. And the idea of needing the little 'I' is something I did not understand until a couple of weeks ago.

MR NYLAND: Jacques, an 'I' is a flashlight. When it is dark you need it.

Jacques: Yeah - that's what I mean Mr Nyland is, when I think--when I saw certain things about myself; and I certainly felt the need, in order to accept them, to turn toward an 'I'. And there was something that I discovered that was with me that could accept it; and that was like another dimension that could accept that.

MR NYLAND: Why another dimension, Jacques?

Jacques: Well, maybe I'm not using the right word.

MR NYLAND: No - we're just ordinary people

Jacques: Another form of you that could do that

MR NYLAND: If I feel or think and I realize that I'm very unconscious; and of course, if there is something that I can believe in - that I need not be unconscious, then I need, something, to help me out of that unconscious state. Because as long as I believe that my trying to become, so called conscious, that I will overcome my unconscious state - of course I don't need an 'I'!

Jacques: That's--that's how I feel that I have been trying to be.

MR NYLAND: Yeah. I think one has to become helpless.

Jacques: Yes

MR NYLAND: One has to leave questions, which, with the best intention - or whatever there is of wisdom; or whatever there are as friends - you cannot solve. When you're really in that sense

psychologically - you're up against it. And still, there is a pressure, within oneself, that one really wants to know; because it is like the secret, that you feel you're entitled to that kind of knowledge; and you--there is no let up in that kind of research. It is the constancy of seeing that as--as a secret which ought to be disclosed. I have sometimes only one aim - and that I say each time "God tell me when I will die!" And it is not; as yet, given to me - when I will; even if I look at the lifeline in my hand; and I don't know exactly when I will die. But each time that I have a chance - I say it! Sometimes, many years ago, I talked about it - who was it? (Cato?) The man in Rome who talked about the destruction of Carthage. He was one of the senators, and whenever he held a speech; didn't make any difference what he talked about; at the end of the speech - "And moreover my lord" - whatever he would say - "gentlemen, I'm of the opinion that Carth--Carthage"- that is the city, you see, on the other side of Africa, "has to be destroyed!" Wasn't that (Cato?) who said that? (group laughter) There were two - you know, the younger and the older ~~(Gato?)~~ (Cato?) This was the older, finally, after quite some time, Carthage was really destroyed. This is what I mean - I have something in my mind - I won't let it go! And, finally, it stays with me: that it won't let me go! Then I live with it - and whatever it is; it causes friction. And every ~~thing~~ time that I feel that it is friction, of course I want to scratch it; and I want to get away - but still it continues to function like a hairy shirt. That can become an aim for me - that I want to solve that particular question as long as I have belief ~~believe~~ in the possibility of a solution. Cause as soon as I become so discouraged that I say, "Oh

leave it alone;" I fall asleep with the question.

Jacques: I understand you (Mr Nyland?)

MR NYLAND: Did you want to say some more; or you just want to say, that you are now convinced of the necessity of Work?

Jacques: More. That why the next time I understand (something - so?)

MR NYLAND: All right. The fact when I say, unconscious; is already an indication that there has to be consciousness. Otherwise it would simply - consciousness - like I say, a thought process or mental activity. That has no possibility of something else; not as it cannot exist, or need not exist - but there is no opposite. But when I say unconscious, that means also there must be a conscious. So, simply using that as a term for the functions of my brain; that I say, I am unconscious, in my mind, means also, that there ought to be a possibility of--a--becoming conscious. when I say die - it must mean that there is life. All right, Jacques

Jacques: Yes (sir?)

MR NYLAND: Yeah

Larry: Mr Nyland

MR NYLAND: Yeah, yeah

Larry: Larry (?) Mr Nyland

MR NYLAND: Yeah

Larry: I have a question, similiar to Jacques in terms of using 'I' when one feels one needs 'I'. Sometimes I feel in a state when I'm very much up against it with personal anxiety; andthere's no way out; and then I think that I would like to try to introduce 'I' at that moment, to--because there's nothing else to do in my life

except personal suffering; and then I wonder whether it is right or not right

MR NYLAND: I don't think it's right. Cause there's too much associated with theidea of your wanting to get rid of your suffering. You see, the wish for an 'I', really means, that you want to become free from everything which you call unconscious. As a matter of fact, what you really wish to become free from, is whatever the body is doing in holding you down. And that would include, the suffering, which perhaps you can say is--is something that is attached to you, or is still part of you. So that you really would wish to be free from that suffering - but only for the sake of the freedom of the body - not for the sake of the disappearance of the suffering. The accent for Work always has to be based on that what I want to reach, as a step higher. And therefore, I cannot mix my wish, with the desire to get rid of that what binds me. I know, once and for all - that I'm bound. I can ask for not being bound. But I cannot say it, in detail, that I want to have bondage of a certain character; to be dismissed because that may be exactly in my karma - that I first have to understand that kind of bondage. Work because you feel it is a result of your own thoughts and feelings regarding evolving. And in evolution, I leave involution alone. All right?

Larry: Thank you, Mr Nyland

MR NYLAND: Is that it?

Someone: Yeah, yeah

MR NYLAND: Do I have to submit to it?

Someone: No (group laughter)

MR NYLAND: Maybe it's better that I don't (chuckles) Have a good day tomorrow. And for the week - Easter. Think enough - to the extent that you reach a result. Small or large - use the result, the next day, when you can think again. Goodnight.

END OF TAPE

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